

...THE...

CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

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EDITORIAL NOTES.

CHRISTIAN faith is not based on theological science or philosophical speculation, but on a living Person "who is able to save them to the uttermost that come unto God by Him." We know Christ by the senses, the faculties of the soul, but a living, working faith does not rely on what has been said or what we have heard; it is based on Him. "Faith cometh by hearing and hearing by the word of God," but unless it enters the heart it is a dead faith. There is a difference between believing a set of doctrines or propositions and faith in a person. The faith of Christians is not confined to belief in what has been said about God and Christ though it embraces all revelation and can point to the law and the testimony as the ground of belief. But the real foundation is God in Christ, the Incarnate Word. "Other foundation can no man lay than that is laid, which is Christ Jesus." He is the corner stone, the rock on which our faith is built. The Apostles Paul and Peter quote Isaiah in proof of this: "Thus saith the Lord God, Behold I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation; he that believeth

shall not make haste" (Is., 28:16). The "make haste" of the prophet is "shall not be ashamed," and "shall not be confounded" of the apostles.

By this faith in the Person of Christ, this trust in Him, Christians are "builded together for an habitation of God through the Spirit."

How different from his faith in Christ is the doctrine of the Roman Catholic Church, where obedience to the Church as an organization is enjoined. Believe what the Church teaches, is the cry of Pope and priest to the people, and you shall be saved. Alas! they know not what saving faith is, or they would not be cumbered with the mass of dogma and ceremonious observances that constitute "another gospel." There is no sure foundation in the word of an "infallible" Pope, or in the priestly sacraments. But there is assurance, comfort, peace and joy in faith and trust in Jesus Christ as the Saviour and Redeemer of mankind. "I am Jesus," said the Lord to Paul, "the Saviour, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith that is in Me." (Acts, 26: 18.)

The New Pope.

Giuseppe Sarto, the Patriarch of Venice, 68 years of age, was elected Pope by the conclave of Cardinals on August 4, and took the name of Pius X. He lost no time in having himself crowned the following Sunday. How he was elected and made "infallible" is told in part in the following dispatch:

Vienna, Aug. 15.—"Austria exercised her right of veto at the recent Conclave," a semi-official statement explains, "with the view of securing the election of a pacific and conciliatory Pope. The election of Pius X, who is conciliatory yet firm, has been received everywhere with unanimous satisfaction and has given ground for the hope that no friction or political considerations will arise prejudicial to the sublime mission of the Church. It was to our interest that an election should be prevented which, according to recent experiences might lead to differences which would upset the relations of the Church and State. It is unnecessary to add that the action of the Austro-Hungarian Government was not influenced by any other power."

THE CONVERTED CATHOLIC will have something to say to Pius X in future issues.

Gibbons on Conclave Secrets.

Cardinal Gibbons has confirmed the official statement from Vienna that the Emperor of Austria exercised his right of veto in the conclave for the election of Leo's successor. Foolish Roman Catholics imagine that the Holy Ghost directs the choice of a Pope. The following dispatch to the New York *Sun* will undeceive them:

(Special Cable Dispatch to the *Sun*.)
Rome, August 20.—*L'Avenir D'Italia*, a Catholic organ of Bologna,

publishes an interview that Marquis Crispilli had with Cardinal Gibbons at the Turin station. The Cardinal said that Cardinal Sarto was in earnest when he pleaded to be excused from being elected Pope.

Cardinal Gibbons added that the Austrian veto of the possible election of Cardinal Rampolla came as a thunderbolt. When Cardinal Jan Puzyna Kniaz von Kozielsko, Bishop of Cracow, rose and announced the veto and said that he spoke in the name of Emperor Francis Joseph, the Sacred College remained stupefied at the audacity.

Catholics and the Public Schools.

The opposition of the Roman Catholic Church to the public school system of the United States is based on the well-known fact that the children of the immigrants who attend the public schools and imbibe American ideas cease to be Roman Catholics. They are "lost" to Rome. Hence, the hatred of the hierarchy for free schools where there are no statues or pictures of mythical saints to preserve the faith, and even the object lesson of a religious garb in the teachers is wanting. More than that, the Bible is read in many of the schools, and that alone is sufficient to destroy the Roman superstitions. The entrance of the Word of God giveth light. Where they have been successful in ousting the Bible from the schools they have scornfully characterized them as godless. They have failed to obtain State aid for their parochial schools, or to enlist the support of a majority of their own people in favor of them. Intelligent Catholics prefer the public schools for their children.

Religious Garb in the Schools.

As direct opposition has proved ineffectual—even the ousting of the

Bible from the schools in some places, and then scornfully characterizing them as godless—the priests have tried to introduce the nuns as teachers in the public schools. There is no law against the employment of those women if they are qualified, but there is a law against sectarian teaching, and the superintendent of schools in this State has decided that the nuns' garb is an object lesson in sectarianism and cannot be allowed. As the nuns could not be religious without their distinctive dress, the Church will not give them a dispensation to wear ordinary clothing. But efforts will be made to change the law. The following dispatch shows the latest development in the case :

Rochester, N. Y., Aug. 19.—Superintendent Charles R. Skinner, of the Department of Public Instruction, has filed another injunction in the Lima school fight. This one restrains Patrick Hendrick, a trustee of the school district in Lima, from levying the school tax. The fight involves the right of nuns to wear their religious garb while teaching in the public schools.

Superintendent Skinner says he is desirous of hearing the appeal of Hendrick from a previous decision, but he enjoins Hendrick from taking any action until this appeal is decided.

Hendrick, who represents the Catholics, says that he will carry the fight to the United States Supreme Court.

The people of the State of New York should support Superintendent Skinner in this contest. He is an experienced teacher and a true American. We hope the readers of this Magazine will uphold Mr. Skinner and strengthen his hands in every way.

A Priest Denounces Shrines.

A friend in Green Bay, Wis., has sent us a clipping from a local paper

containing a denunciation of "holy relics" and shrines, by Rev. J. J Keenan, a priest, of Fon du Lac, who was a classmate of ours in St. Francis' Seminary, Milwaukee, in 1869. Father Keenan declares that nearly all shrines are due to commercialism. His statement is contained in the following dispatch from Milwaukee to the New York Tribune, of August 15:

I have seen all the famous shrines in the world, and have found one bad thing in most of them, the commercial element which trades on the woes of the afflicted. I was at Lourdes when there were 15,000 pilgrims there. I was trying to say mass in one of the chapels, and was disturbed all the time by the sound of coins falling like rain into the various boxes placed there to receive them. It is natural for those afflicted to contribute at every turn, thinking that the show of piety will be in their favor.

In fact, I found only one locality where there was no money changing at the holy shrine. This was in Palestine, at the sepulchre of our Lord in Jerusalem, in Bethlehem and other places. These holy spots are under charge of the Church and the pilgrims are not asked nor permitted to make offerings. Taking away the mercantile element is certainly a valuable feature of such a place. I object to having traditions imposed on the public for facts.

"Come Out of Her, My People."

Will Father Keenan be disciplined for speaking the truth? Poor Father Zurcher, of Buffalo, N. Y., was suspended and deprived of his parish four years ago for denouncing purgatory as a fraud. His book, "Monks and their Decline," is the last work placed on the Index in the edition of 1899. Father Keenan is an independent man and he may escape suspension, as there is no bishop in Milwaukee at

present, Archbishop Katzer having died in July. Katzer was a professor in St. Francis' Seminary when Keenan and the writer were at school there. Honest men like Keenan should come out of the Roman Church which they know to be thoroughly corrupt. But the world is cold and indifferent toward them, and they shrink from the ordeal of contending not only with their own people but with the "accommodating Protestants" on whom the Roman Church relies for countenance and support. Those independent, truthful priests should know, however, that there are Protestant Christians who would sympathize with them if they would renounce Romanism.

Bragging Bishops.

The boast of Archbishop Quigley that within twenty years the Roman Catholic Church will rule the United States is nothing new for the unveracious bragging hierarchy. Nine years ago, the Rev. James McFaul, then Vicar-General of the diocese of Trenton, N. J., and now Bishop of that see, said at the commencement exercises of the Jesuit College of St. Francis Xavier, this city, as reported in the New York *Tribune*, June 26, 1894: "Catholicity and Republicanism had grown up together and would always be inseparable. The Catholic youth were pouring out from establishments like St. Francis Xavier's in vast numbers all over the country. To quote the words of Father Pardow, the Jesuit, my old professor, 'This country will soon be ours.'"

Some years before that Archbishop Ireland said, at the Catholic Congress in Baltimore, "We must make America Catholic. The country will soon be ours. God wills it!"

In 1872 Father Hecker, the founder of the Paulist Fathers' Society, and then editor of the *Catholic World*, said in that periodical that before the close of the nineteenth century the Roman Catholic Church would be supreme in the United States.

These papal agents think they can frighten the American people, but their boasting has affected, so far, only the "accommodating Protestants" and politicians. Nevertheless, let us be on our guard.

Training of Protestant and Catholic Children.

Why is there so much difference between Protestants and Catholics in all the relations of life? The Belfast *Irish Presbyterian* affords a clue to the right solution of the question in the following extract:

Take the case of two children—one born a Presbyterian and the other a Roman Catholic. The Presbyterian child, from the time he is able to understand such instruction, is told that he must believe on the Lord Jesus Christ with all his heart in order to be saved, and that he must, "with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavor after, new obedience." On the other hand, the Roman Catholic child is instructed to believe in his Church rather than to exercise faith in Christ. In one case the Church sows good seed in the heart of the child; in the other case mere husks are substituted for seed, and we cannot expect that they will ever spring up so as to produce fruit.

It is therefore an advantage to be trained in connection with a church which teaches the principles of truth, namely, that the just shall live by faith in Christ, rather than be trained by a church which teaches that salvation is to be obtained by a round of external observances, and by obedience to an organization which aims rather at increasing its own power than at leading men from sin to holiness.

The Spanish Marked Testament.

The Los Angeles Bible Institute has sent us more copies of the marked New Testament, in Spanish, which has been previously noticed in THE CONVERTED CATHOLIC, and to which we call attention again with the highest commendation. Two friends sent contributions to the Institute after our first notice, and one hundred Testaments were forwarded to Rev. A. Lambert for his work in Porto Rico. Thousands of copies should be circulated there and in Cuba and the Philippines. The Testament is well printed and neatly bound.

It is a happy coincidence that the day we received the copies from California (August 15) a distinguished priest arrived at Christ's Mission from Central America, and the first copy opened in the package was handed to him. He prizes it very much, and is committing the marked passages to memory. We hope many of our readers will help to circulate this New Testament among Spanish-speaking peoples.

**Good News from the Antipodes.**

A subscriber writes from Tasmania as follows:

"My dear wife and I feel a deep interest in Christ's Mission, and we pray God that He will continue to strengthen, sustain and support you in your endeavor to bring out those who are in darkness into the marvelous light of God.

"The Roman Church has been trying the same old game in Australasia as elsewhere, but its tactics will not do, and there is no doubt that its decrease in numbers in the Commonwealth of Australia is great. Statistics show this very plainly. People

are getting too wise here to be hoodwinked by the priests, and when once a man begins to inquire for himself and to read his Bible the power of the priest is gone. As soon as the Lord Jesus comes into the heart He is the only Priest one ever needs.

"In evidence of the fact of the leakage in Roman Catholic ranks, you find in all the Protestant churches many Roman Catholic names. In our own we have such as Riley, Murphy, etc. I enclose a fine letter.

"We cannot help admiring the tone of your excellent magazine. Your desire seems to be to draw by kind words and to persuade lovingly when setting forth the perversions of the Roman system.

TEN CONVERTS IN ONE FAMILY.

The following is the letter referred to by our esteemed correspondent: Dear Mr. H.—

"You tell me you are writing to a friend of yours who was a Roman Catholic and has become a Protestant. I can only say, 'God bless him, and make him to shine as a bright light in dark places!'

"I shall pray for him that he may so shine. Being one who has passed through a similar experience, I can truly sympathize with him.

"Tell him not to leave the path of love. God has said, 'By loving kindness I have drawn you;' so if any man uses any other means he will fail.

"It would take too long to tell my story, but I am the eldest of a family of ten Roman Catholics, and am glad to say that there is not one of those ten to-day who has not embraced the Protestant faith; and all are believing in the truth.

"Yours in the Lord, "J. R."

CHRIST'S MISSION WORK.

Last year a missionary in Central America inquired if a priest with whom he had several interviews and whose mind was open to the truth would be received at Christ's Mission. The good missionary was a reader of THE CONVERTED CATHOLIC, and he rejoiced that there was a home in New York where priests who desired to leave the Roman Church and learn the truth of the Gospel would be received as honored guests and prepared for a life of usefulness, whether as ministers of Christ, if they experienced the divine call, or for other occupations suitable to their capacity.

The reply to this brother was that the priest would be gladly received and helped according to his needs, spiritual and temporal.

Last month the priest came to the Mission. He is in the prime of life, and has occupied high positions in the Roman Catholic Church in Central America. He is a doctor of canon law. He will devote himself to the study of the Bible and of the English language for the present. He said he could not withdraw from the Roman Catholic Church in his own country, as his life would be in danger. He rejoiced that he was now free.

ANOTHER ITALIAN PRIEST.

According to the United States Commissioner of Immigration 300,000 Italians will come to this country this year, and in ten years there will be 5,000,000 Italians in the United States. Nominally all these people are Roman Catholics, but in reality nine-tenths of them, especially the men, have no religion, and whatever religious sentiment there may be

among the women and children partakes largely of the nature of the worship of the tutelar deities of pagan Italy, styled "saints" by the Roman Church. As for the redemption that is in Christ Jesus our Lord, they are as ignorant of it as the heathen in darkest Africa. These people should be evangelized. American Christians cannot escape the responsibility.

In the providence of God several Italian priests have come to Christ's Mission this year, with the earnest purpose to learn the evangelical faith and become Christian workers among their own people in this country. When they have given evidence of true conversion—of the heart as well as the head—they have been received into the Mission and helped in the preparation for future usefulness. On Saturday, August 22, a fine young man came to the Mission directly from Italy, where he had charge of an important parish and was also a professor in the diocesan seminary. Last year when he was in Rome he visited the Protestant institutions there, and when he returned to his parish he began to preach Christianity to his people without the Roman superstitions. But as his knowledge of the Bible was meager, he resolved to come to America and learn the religion of Christ. As he had been a priest only three years and is not yet 27 years old, he had not been spoiled by the Roman Church. He was cordially welcomed to Christ's Mission and will be duly prepared for missionary work. The Bible has been placed in his hands as a text-book of religion and to learn our language.

Christ's Mission has been open all summer, Pastor O'Connor, remain-

ing in the city, fortunately for those priests, who would be in a bad condition without friends or acquaintances. The visit he contemplated to Nova Scotia had to be deferred to a more auspicious occasion. Even the conference for Christian workers at Northfield was missed this year, the first time in twenty-two years. There were compensations, however, in the service rendered to those priests who came to the Mission for instruction and guidance. To prepare such men for evangelical work among the Roman Catholics is a great privilege. The hardest part of the work is to labor on while there is so much indifference and apathy on the part of prominent Protestants who do not see the danger from the growing power of the Roman Catholic Church, and that the evangelization of the people is the best means of checking that power. Every priest who leaves the Church of Rome and is converted to Christ is a pillar removed from that Church.

Priests at Christ's Mission.

When priests call at Christ's Mission they usually divest themselves of the "dog-collar" arrangement around the neck, which constitutes their distinctive dress even more than the black clothes which they usually wear. Some, however, like the members of religious orders, have no other neck-wear, as was the case with Rev. A. Lambert when he came to the Mission in 1894. The priest who arrived at the Mission from Central America last month apologized for being dressed in a light traveling suit, as his ecclesiastical garments were in his trunks which he had not yet opened. He was told that no apology

was required, as the workers in the Mission think that all priests would be better men if they were dressed like other citizens; their lives would not be so unnatural and they could take a saner view of the world in which we live than they can do while arrayed in a Roman livery.

In the letters that come to the Mission from priests there is also a certain stiffness and formality, of which they cannot divest themselves until they learn what the spirit of the Mission is. Last month we received the following letter from a Western State:

Christ's Mission, New York.

Reverend Sirs:—A year ago a friend sent me a copy of *THE CONVERTED CATHOLIC*, which has been lost or mislaid. It occurred to me the other day on an occasion when speaking of the trend of Catholicity that there were some powerful arguments contained in *THE CONVERTED CATHOLIC* which I would like to use. I refer specially to the copy containing the renunciation of Catholicity by the Rev. J. H. Hennes. I would like to receive that particular number from you, Reverend sirs, and other numbers if convenient.

Yours respectfully,

Aug. 15, 1903. — — —

In another letter from a priest last month asking for some copies of the Magazine he begins "Rev. Dear Father," and ends with "Yours in Domino." Still another priest sent a postal card for copies of the Magazine couched in dignified ecclesiastical language. It takes time for priests even after they have come to Christ's Mission to shake off the habiliments, material, physical, intellectual, moral, spiritual, that have been

imposed upon them by a bad inheritance and a perverse training. But after they have been at Christ's Mission for a period time works wonders in their transformation. Though the priest from Central America now at the Mission arrived only on August 15, he seems to be already a man of affairs, and he wears white or black clothes without regard to his ecclesiastical appearance. As he is a learned man, an accomplished gentleman, when the mind and heart are filled with the knowledge and love of Christ, he will be a power among the Spanish-speaking people in leading them into the way of righteousness that is in Christ Jesus our Lord.

The Pope and St. Peter.

Many interviews with St. Peter have appeared since the "Dialogue of Julius" was placed on the stage in Paris in 1514. The historian Froude says the scholarly and time-serving monk Erasmus was the author of this interview between the dead Pope Julius II and St. Peter. The first scene is at the gate of heaven:

Julius: Hey, there, porter! I say, are you asleep or drunk?

Peter: Who are you? What do you want here?

Julius: Open the gates, I say. Why is there no one to receive me?

Peter: Here is fine talk. Who are you, I say?

Julius: You know this key, I suppose, and the triple crown, and the pallium?

Peter: I see a key, but not the key which Christ gave to me a long time since. The crown? I don't recognize the crown. No heathen king ever wore such a thing, certainly none who expected to be let in here.

The pallium is strange, too. And see, there are marks on all three of that rogue and impostor Simon Magus, that I turned out of office.

Julius: Enough of this, I am Julius the Legurian, P.M., as you can see by the letters if you can read.

Peter: P.M.! What is that? Pestis Maxima?

Julius: Pontifex Maximus, you rascal.

Peter: If you are three times Maximus, if you are Mercury Trismegistus, you can't come in unless you are Optimus, too.

Julius: Impertinence! You, who have been no more than Sanctus all these ages—and I Sanctissimus, Sanctissimus Dominus, Sanctitas, Holiness itself with Bulls to show it.

Not having the fear of the Pope before his eyes, Dr. William Hayes Ward printed the following editorial in the *New York Independent*, August 20, 1903:

The new Pope complains that they have put him in prison and then run away. Well, he has the key, beyond question; why does he not unlock his prison? He is better off than was his third predecessor, Gregory XVI, when he came to the gate of heaven, according to the story current in Rome when he died in 1846. It is said that when he knocked for admission Peter asked who he was. "I am your successor, Gregory," was the reply.

"Then open the gate yourself," said Peter. "Did not I give you the key?"

"Certainly you did; I forgot it."

Gregory turned and twisted the key, and it would not open the gate. Peter bade him turn harder, but it was of no use.

"Are you sure you have the right key?" said Peter. Gregory looked at it carefully and then exclaimed, "Oh,

I have made a terrible mistake. It is the key of my wine cellar!"

What key did Leo XIII take with him? The key of his money box? The dispatches say when his strong box was opened millions of money in gold and drafts were found stored away. The Roman Catholic system of religion is such a huge fraud on mankind that one is inclined to forgive the author of a book recently sent to us with the awful title, "PROPERTY A GIGANTIC SWINDLE OF THE DEVIL."

Let Protestants Awake.

A dear friend in New Jersey, whose memory goes back to the time before the Civil War, after reading the AUGUST CONVERTED CATHOLIC, writes as follows:

Our American people seem to be in the condition that we were before the rebellion. They think there is no danger, and let the enemy put in a wedge here and there, not understanding that it will undermine the whole structure. After the rebellion many said the next fight would be against Romanism, and I always was of that opinion. Why will not people open their eyes in time? A short distance from here is a doubled walled cloistered convent, one key of which is said to be held by one priest, and the other by another, so making escape hopeless. Doubtless the same horrors are perpetrated within those walls as in the French convents, for no one enters for inspection there as in Protestant institutions. It is a shame and a disgrace to American civilization to allow women who are not convicted of crime to be imprisoned in this manner. Near by is a

"House of the Good Shepherd," of which I know something from a former inmate. Work and starvation are the portion of the inmates after they have given up all they have in the world. I succored this poor woman and when she was admitted to a poor-house home she said it was heaven in comparison.

We should have more papers like yours containing accounts of the trials of the members of the religious orders and priests, and not be confined to reading only what the Roman Church permits. The paraphernalia of the Inquisition in those convents is kept in the background. This fat and prosperous country of ours keeps the mouths of these Roman priests watering to such a degree that they can hardly lie low and bide their time.

Alas, our poor country, "Where every prospect pleases, and only man is vile." Prosperity has turned the heads of many who spend their substance in riotous living, throwing away money while missions need so much and get so little. Only one hope remains, the Lord reigns, though sometimes he allows the designs of wicked men to prosper. If Protestant Americans would only wake up soon! May God bless you and the work you are doing, which is so much needed in our day. M.

Christ's Mission Work.

FORM OF BEQUEST.

I give and bequeath to Christ's Mission, organized in the City of New York, the sum of \$..... to be applied to the uses and purposes of said Mission.

All communications can be addressed to James A. O'Connor, Secretary of the Board of Trustees, at the Mission House, 142 West Twenty-first St., New York.

ROME'S LOSSES.

IT is a pleasure to find the facts and figures regarding conversions from the Roman Church—"our great losses," the priests say—that appear from time to time in this Magazine, reproduced in other religious papers. We do not always get credit from our contemporaries for the information supplied, but that does not matter. Spread the good news abroad, let the world know that Catholics in large numbers in every country of the globe are uniting with the various Protestant Churches, that souls are gathered into the fold of Christ, delivered from sin which they never could be by priestly absolutions and rescued from degrading superstitions—the only spiritual food supplied by the Papal Church—tell it out among the people that the Lord is working among the Catholics of every land—Italy, Austria, Germany, France, England and our own United States—and more and more will follow. There is a great work going on, not always announced from the housetops or indicated by the list of membership of the Protestant churches, and it will grow in proportion as it is strengthened by the prayers and co-operation of the people of God. In every church there is a welcome for Catholics who wish to serve God and worship Him in spirit and in truth.

As in the United States, so in England, the priests are bewailing their losses. At a Roman Catholic conference in Liverpool in July, one of the speakers, a Mr. Britten, said, as reported in the *Catholic Times*, of July 8:

There was enormous leakage going on in the Catholic Church—thousands were drifting away from the faith. It

was folly to close their eyes to this leakage. It was far better to accept the fact and endeavor to stem the drain. The Catholic population was now less numerically than it was forty years ago; in fact, there were less Catholics in the extended area of the city than there was in the period referred to. In 1851 the population of Liverpool was 375,955, when it was considered that the Catholics numbered about one-third of that number. If the Catholic population fifty years ago was 126,720, which was a fair estimate, and if Liverpool doubled itself in 25 years, as had been calculated, surely the Catholic body ought to double itself in 50 years. Therefore, at present they ought to number about 200,000 Catholics in Liverpool. But according to the returns furnished by the clergy in 1902, the Catholic population stood at 135,412, which was lower than the number of Catholics in Liverpool 40 years ago.

Commenting on this "Away from Rome" movement, in Liverpool, the Rev. Thomas Connellan, the distinguished convert from the priesthood in Ireland, says in his paper, the *Catholic*, that an impartial estimate of the present Roman Catholic population of Liverpool would place the figures considerably lower. And with prophetic vision and good historical sense, he adds: "Ritualism and Royalty are giving Rome a fictitious importance just now. But another day will come, perhaps sooner than most of us anticipate."

Another English writer, Mr. Philip Sidney, says: "The stream of secessions from Roman Catholicism in England is prodigious, and, what is more, is steadily increasing from day to day among all classes."

Mr. Sidney is a Roman Catholic, like the great English writer, Marie Corelli, and the distinguished Irishmen, Messrs. McCarthy and O'Donnell.

Papal Infallibility an "Invention."

The following letter appeared in the *New York Tribune*, of August 9:

THE CONDEMNED WORK OF LEO XIII.
To the Editor of the *Tribune*:

Sir: In connection with the item in to-day's *Tribune*, referring to the condemnation by the Congregation of the Index of a work on "The Most Sacred Blood of the Holy Virgin," by Leo XIII, written and published when he was a cardinal and Archbishop of Perugia, it may be, as the *Tribune* says, that "on ascending the pontifical throne and becoming infallible, he did not think it worth his while to notice this condemnation;" more especially as the name of the author of the book was not given in the decree of the Index, which was issued during the pontificate of his predecessor, Pius IX. The decree (January 13, 1875), as it now stands in the latest edition (1899) of the Index, merely says: "Auctor laudabiliter se subjicit, et opus reprobavit."

Having submitted to the condemnation and withdrawn the book from circulation, there did not seem to be any further occasion to refer to it when he became Pope, or to pass upon the infallibility of his predecessor in relation to the decree.

JAMES A. O'CONNOR.

New York, August 5, 1903.

That is only one-half of the letter which was sent to the *Tribune*, but which, for reasons of his own, the editor did not print. This is the other half:

On this question of Papal Infallibility there has been, and is still, much divergence of opinion among Roman Catholic writers. For instance, in a work published in Edinburgh, Scot-

land, in 1846, by a Roman Catholic priest, the Rev. Stephen Keenan, and republished in New York, with the approbation of Bishop John Hughes (later Archbishop), a standard authority in the Roman Catholic Church, entitled, "A Controversial Catechism; or Protestantism Refuted, and Catholicism Established, by an Appeal to the Holy Scriptures, the Testimony of the Holy Fathers, and the Dictates of Reason," the following question and answer appears:

Q. Must not Catholics believe the Pope in himself to be infallible?

A. This is a Protestant invention; it is no article of the Catholic faith.

I have in my possession an original copy of the first edition (1846) and also a copy of the ninth edition (1851) of Keenan's Catechism, with the same question and answer in both editions.

Some of the readers of the *Tribune* may have later editions, down to the promulgation of Papal Infallibility by the Vatican Council in 1870, when the "Protestant invention" became a dogma, "an article of the Catholic faith" which every Roman Catholic must believe, under penalty of excommunication.

JAMES A. O'CONNOR.

From Massachusetts:

"I enclose a subscription for a friend. She was brought up in the Roman Catholic Church, but her three children come to the Baptist Sabbath school, and she comes herself whenever she can. She is a good Christian woman, and says that your magazine has been a great help to her.

"After I have read my copy of THE CONVERTED CATHOLIC I shall have it placed in the Y. M. C. A. reading room, where I hope it will do much good."

THE ROMAN CHURCH AND THE SCRIPTURES.

BY H. W. P., CAMBRIDGE, MASS.

In reading the Apostolic Letter of Pope Leo XIII on the institution of a commission for Biblical studies, as contained in the *American Catholic Quarterly Review* for January, 1903, I do not find anything to lead me to suppose that it will promote Bible study. From page 179 of the *Review*, I quote the following:

Indeed, no Catholic can consider as subject to doubt these truths which we have elsewhere referred to at greater length, and they must know that God has not delivered the Scriptures to the private judgment of the learned, but has confided the interpretation of them to the Church. In the matter of faith and morals which pertain to the teaching of Christian Doctrine the sense of Holy Writ, which must be considered as the true sense is that which has been adopted and is adopted by our Holy Mother the Church, whose office it is to judge of the real meaning and interpretation of Holy Scripture. It is therefore not permitted to anyone to interpret the Holy Scripture in any other way contrary to this sense, or even in any way contrary to the universal opinion of the Fathers. As we were saying, the nature of the divine books is such that in order to dissipate the religious obscurity with which they are shrouded, we must never count on the laws of hermeneutics, but must address ourselves to the Church which has been given by God to mankind as a mistress and guide. In brief, the legitimate sense of Divine Scripture ought not to be found outside the Church, nor be pronounced by those who have repudiated its teaching and authority.

This, then, is simply a repetition of the teaching of the Council of Trent and also of Cardinal Manning. The Cardinal, in his work entitled, "The Vatican Council and its Definitions,"

makes the following statement: "The Council of Trent declares that to the Church it belongs to judge of the true sense and interpretation of Holy Scripture. Now, the sense of the Holy Scripture is two-fold; namely, the literal and grammatical, or, as it is called, the *sensus quis*; and the theological and doctrinal, or the *sensus qualis*. The Church judges infallibly of both." There is much more to the same purport, but it will be seen that Pope Leo has not given any chance for doubt as to the freedom of interpretation. The idea of the Church being the sole repository of Scripture is also expressed by Dr. Wm. Barry, in his recent book entitled "The Papal Monarchy," noticed in the August CONVERTED CATHOLIC. He uses these words, "A new Rome slowly ascends above the horizon. It holds within it the Hebrew and Christian Testaments."

Now, Bible reading by Roman Catholics is certainly discountenanced in catechisms and many works by popular writers. On the other hand, there are certain Bibles where its reading is urged; as for instance in the Bible published in 1859 by Bishop Denvir of Down and Connor. In the preface are these words: "At a time that a vast number of bad books are circulated even among the unlearned, you judge exceeding well that the faithful should be excited to the reading of Holy Scripture; for these are the most abundant sources, which ought to be left open to all, to draw from them purity of doctrine and morals," etc. To preclude all danger of abuse, however, this preface shows

that all Catholic Bibles have explanatory notes added, lest the publishers should swerve from the laws of the Congregation of the Index or from the Constitution published on this subject by Benedict XIV.

The Bible does not hold the same position in the Catholic Church as it does among Protestants. Catholics believe that the priests have been delegated to teach, and that the Church in her catechisms fully provides all the truths they should know. Consequently Cardinal Wiseman, in his work, "Catholic Doctrine on the Use of the Bible," says: "But though the Scriptures may be here permitted, we do not urge them on the people; we do not encourage them to read them; we do not spread them to the utmost among them."

And Cardinal Gibbons, in his work "Faith of the Fathers," says: "It will not suffice to tell me that we have an infallible Scripture as a substitute for an infallible apostolate of the first century; for an infallible book is of no use to me without an infallible interpreter."

Now, the Creed of Pope Pius IV, as found on page 273 of the Mission Book, with instructions and prayers drawn chiefly from the works of Alphonsus Liguori, requires every Catholic to hold as follows: "I also admit the Holy Scriptures, according to that sense which our Holy Mother the Church hath held and doth hold, to whom it belongeth to judge of the true sense of Scripture; neither will I ever take and interpret them otherwise than according to the unanimous consent of the Fathers."

Certainly an honest Roman Catholic would find himself in a fix if he attempted to wade through the four

hundred quarto volumes of the Fathers in order to find the true interpretation of Scripture; and as they agree only in belief in God, the only thing he can do is to believe what the Church believes. "Scripture often enough employs the word 'Church' in designating those who are its pastors and who preside in it," so says the Catechism.

If a Roman Catholic accepts the annotations which are found in the Catholic Bible as the work of an infallible church, what will he do with the text? Take for instance St. James 5:14, where the healing of the sick is the first of the indicated results; yet the appended note says: "See here a plain warrant for extreme unction."

An annotation to St. Matthew 12:32 reads thus: "Nor in the world to come? From these works St. Augustine and St. Gregory gather that some sins may be remitted in the world to come; and consequently that there is a purgatory." Cardinal Gibbons says, "Christ leaves us to infer that there are some sins which will be pardoned in the world to come." Would the words "infer" or "gather" be used if purgatory had held, in the Church of the fifth century, the place it holds to-day?

There are so many annotations to texts in the Epistle to the Hebrews and so contradictory to the plain statements of the texts that one is not surprised at the claim of the Church that all that is necessary is found in the Catechism.

If I am not mistaken, the Irish-speaking people have not to this day received a Bible in their own tongue from the Roman Church. Bishop Bedell, who translated the Bible into

Irish in the reign of Elizabeth was, as we all know, a Protestant.

Should the Roman Catholic follow the example of St. Bernard, he would be rejecting the authority of the Church; because the Breviary Office for the feast of St. Bernard has the following: "Ever occupied with the study of Sacred Scripture, he was wont to say that it could not be better explained than by itself."

In the February number of *The Ecclesiastical Review*, on page 146, occurs this paragraph from the pen of Rev. Vincent McNabb: "Moreover, in his discussions with heretics and schismatics, the Catholic theologian will probably find himself forced to adopt some form of development if he is to vindicate the continuity of our marvelously complex and organized theology, discipline and liturgy with the apparent simplicity of primitive Christianity." The writer of these words signs himself "O. P." which means "Order of Preachers." I do not think any comment on such an admission necessary.

The Work in Porto Rico.

Bishop W. F. Mallalieu, of the Methodist Episcopal Church, has written to the Rev. C. W. Drees, D.D., superintendent of missions in Porto Rico, the following letter:

My Dear Brother:—I take great pleasure in writing you that I have a promise for \$1,000 each for San Juan, Arecibo, and Utuado for a new church in each place provided you can match each \$1,000 with \$4,000 more. I have the impression that it is the important thing at present to put a substantial and commodious church into each one of the large towns in our part of Porto Rico. I wish your Ohio people would stand by you in this campaign. Can you

not make a special appeal on the basis of this \$1,000 (for each place) that is now offered? Very truly yours,

(Signed) W. F. MALLALIEU.

N. B.—Take either church you like for the first one. You see the \$1,000 is not available until you have raised the \$4,000. Don't you see that God is beginning to answer our prayers? Matt. 18:19 covers all right church building.—W. F. M.

To this Dr. Drees replied as follows:

We accept the challenge of Bishop Mallalieu's faith, and hail with joy the help he assures us.

We put Arecibo first in our effort to meet the condition, because the need is there most urgent and of longest standing, and we have the enterprise there well in hand. We have the lot and it is paid for by gifts already received. Our plans are well developed. We have a good prospect of \$3,500 toward the building, which will cost about \$7,000; \$2,000 more will secure the \$1,000 offered by Bishop Mallalieu and we shall have our church free from all debt.

CHARLES W. DREES.

As Arecibo is the station so well manned by our brother, Rev. A. Lambert, the former Redemptionist priest, in whom many of the readers of THE CONVERTED CATHOLIC have taken a deep interest ever since he came to Christ's Mission in 1894, and whose work in Porto Rico they have helped by their prayers and gifts, it is a great pleasure to announce that the church which he is building lacks only \$2,000 for its completion. Christ's Mission wishes to send one hundred dollars to Brother Lambert for that fund, and we put down Bishop C. C. McCabe for the first ten dollars of it, and shall be pleased to add the names of other friends who would like to contribute for the same purpose. Our brother's address is Rev. A. Lambert, Arecibo, Port Rico.

Fulsome Protestant Praise.

We have received many letters and newspaper clippings from various parts of the country regarding the fulsome eulogies of Leo XIII by the pastors of Protestant churches. Strange to say, more Methodist ministers seem to have been caught by the current of popular preaching on this subject and swept off their feet than the pastors of churches in other denominations. We doubt very much whether those preachers represented anybody but themselves and the politicians and office-holders. From the numerous letters received we learn that many Christians were grieved that Protestant pulpits should have been used to laud the enemy of Protestant Christianity. The Methodists especially should know that the attacks on Protestantism in Rome by the late Pope were directed chiefly at the institutions of the Methodist Episcopal Church which are flourishing in that city. Of course, ministers like other men are free to go out of their way to do foolish things, but we hope they will repent and come back to the straight path of Gospel preaching and leave the Pope in purgatory, where his Church has consigned him.

It might have been such preachers that Dr. J. M. Buckley had in mind in the following editorial note in the *Christian Advocate* of August 6:

A contemporary gives two recent criticisms of hearers upon sermons. One, after listening to an evangelical sermon aimed at the heart rather than at the head, complained that the preacher did not "keep pace with the times." Our contemporary says "by so doing he revealed his lack of spirituality; evidently what he wished to hear was a discussion of the latest

sensation in the newspapers." Another, who was waiting to welcome a message that should prove helpful to the inner life, after listening to a sermon that had neither unction, beginning, nor end, went away unfed and called the sermon "a crazy quilt of pious platitudes." Under the circumstances would not the word "pious" be better omitted?

While courting popularity by eulogizing the dead Pope, those ministers of Christ may be stumbling blocks to believers.

A TIMELY WORD.

A clear note of expostulation against the indiscriminate praise lavished on Leo XIII was sounded by Rev. J. C. McFeeters in the New York *Christian Nation*, July 29, from which we make the following extracts:

He who claimed to be the Vicar of Christ on earth, clothed with the divine attribute of immutability, has gone in all his poverty and nakedness into that august Presence, of which he claimed to be a rival. How shall the two compare as they stand beside each other? What their mutual greeting when the disembodied spirit looks into the face that shines as the sun, and hears the words, "I will not give my glory to another!" Reviewing his life, and looking at his death, we cannot help taking a glance at his future; though we would not, like many others, settle in our own mind, his eternal destiny. There is a possibility, that like many other sinners, he may have died a humble penitent, looking to Jesus Christ for mercy.

The tributes of respect and fulsome praises given to his name we would expect from the great denomination of which he was the head; but coming as it does with apparent fervor and on all sides from Protestants is certainly remarkable, if not incongruous and preposterously inconsistent.

If the prominent leaders of thought and interpreters of doctrine, in the

Protestant churches were correct in their estimate of the papacy, what shall we say regarding the character of the man who for a quarter of a century has posed as the head of that system? The papacy is a religion of darkness, of bondage, of degradation, of death, and the great leader is leading his hosts into the horrors of final and irretrievable disappointment; or the Reformation of the sixteenth century was without just cause. But the Protestant fathers felt the necessity. They urged their protest with vigor; fought their battles with the sword of the Spirit, gave their bodies to be burned at the stake, poured out their blood freely upon the fields of Scotland, Germany, France, Italy and Holland. They believed that the papacy was anti-Christ; not a part of the church of Christ. Therefore their uncompromising contention. But what a change has occurred in these latter days. Protestant ministers and elders seem to vie with each other in giving praise to him who stood for twenty-five years at the head of the same great system, against which the waves of the Reformation broke with such holy violence, that they were crested with crimson spray. One of these admirers says through the press: "He has now passed through these scenes below to his reward above." Another: "This man with the endless love has found the endless day." Another: "I have always felt the greatest admiration for that sainted old man." Enough. Enough. We wonder who it is that now carries the keys of the kingdom of heaven! Perhaps it would be as well for all concerned to leave the eternal destiny of such a man with God. The Judge of all the earth will do right. At least Protestants who see the utter perversion of the gospel in papacy should not rush such a man into heaven; neither should they shut him out inasmuch as they believe that repentance and faith even at the eleventh hour of the last day can bring the sinner into the enjoyment of the mercy of God in Jesus Christ.

How great the need of earnest, intelligent and uncompromising defenders of the faith as it is in the Gospel of Christ Jesus.

Another voice of expostulation and warning was raised by our beloved brother, the Rev. F. Southworth, of Portland, Maine, in a letter to the New York *Witness*, protesting against the laudatory articles in that paper regarding the head of the Roman Church. In days gone by when the "Letters to Cardinal McCloskey" by the Editor of this Magazine appeared in the *Witness*, no eulogy of a Pope of Rome would be found in its columns. The Roman Catholic Church cannot change; those who imagine it can, should consult some intelligent, practical Catholic or take into consideration the attitude of the people in Catholic countries toward the Church. They oppose it, as in France and Italy, because they wish to be free and progressive. By and by the American people will know what it means to warm a serpent in the bosom.

No Rome Rule.

Archbishop Quigley's foolish boast that the Roman Church would soon rule America, called forth the following from the Cincinnati *Western Christian Advocate*:

Has the Archbishop clearer vision than the average American, or is he smitten with blindness? He certainly has forgotten several things obvious to all who discern the signs of the times.

1. The reflex influence of Protestantism upon his Church in free America. American Roman Catholicism differs from Roman Catholicism in countries which crushed out Protestantism when Northern Europe accepted Luther's work, as day differs

from night. We are glad to know that the Roman Catholic Church in the United States is sloughing off the ignorance and superstition of mediævalism. It is becoming Protestant.

2. The revolt among the 10,000,000 Roman Catholics of the Philippines now under the American flag, which stands everywhere for freedom of conscience. It is Protestant America that protects with its strong arm Protestant and Romanist alike, wherever the American flag goes. That is our glory.

3. The "Away from Rome" movement in Southern Europe, notably in Austria and France, with the Pope speaking of himself as a prisoner in the Vatican, in liberated Italy.

4. The opening of the convents and monasteries in France by the French Republic, and their inmates fleeing for protection to our Protestant Republic, with Spain helpless, prostrate and humiliated.

5. All Europe afraid of the Jesuits, and the German Empire aroused by the suggestion of their being permitted to return. Their intriguing against government fills a large page in history, and they are the dread of enlightened government everywhere. They are free in the United States.

6. That, while in the United States Protestant and Roman Catholic are alike free, the American people are jealous of their freedom. No political party would dare espouse the cause of the Roman hierarchy as a political or world power. This country is Protestant to the core, and would at the ballot-box snow under any administration, State or National, even suspected of showing undue favor to the Roman Catholic Church. It is dangerous to play with fire over a powder magazine. There is nothing of which the American people are more jealous than of their civil and religious freedom.



Protestants Responsible.

Under the heading "If so, Protestants will be Responsible," an edi-

torial in the New York *Christian Advocate*, August 13, said:

Recently in the West an archbishop declared his belief that within fifty years this whole country will be Roman Catholic; and at the convention of the Federation of Catholic Societies held in Boston about three weeks ago the Rev. F. X. Dolan, chaplain of the Suffolk branch, thus addressed the large assembly:

To America all the Catholic world is looking to-day and is hoping to see the time when through the means of the sound Catholic public opinion which is going to be aroused by this federation the United States of America is going to be a Catholic country. . . . I suppose as a consequence of what I say there will be much discussion somewhere, and so that there may be no misunderstanding I will repeat it. I say that before I am eighty years old—which I expect to attain—we will all of us see the greatest country to-day under the sun not only the greatest in every material sense of the word, but the greatest in a spiritual sense also.

Many such things are being said here and there by the Roman Catholics, and they are making rapid progress. We should not be deceived by the fact that their progress does not keep up to the immigration of Catholics and their natural increase through the families. It is possible to deplore this, as many priests and bishops do in a lugubrious way, and at the same time to have really a substantial growth in numbers and a greater growth in influence. The things that give Roman Catholics the most satisfaction and encouragement are the extreme deference with which they are treated by both the great political parties, by the secular press, and most of all by a large class of

Protestants conspicuous by indifference to the chief doctrines of their own communions and by their losing no occasion to minify the differences between Roman Catholicism and Protestantism. Whatever these men say is used to strengthen the impression which Father Dolan and the archbishop assert with so much jubilation. At the same meeting Dr. Mullan, President of Boston College, expressed the usual opposition of the Catholic priesthood to the public school system of this country, which he declared to be fundamentally defective, "inasmuch as it does not include Catholic Christian religious education."



Accommodating Protestants.

Dear Sir—In the sermon which you preached on a recent Sunday in an uptown church (the Hamilton Grange Reformed), you alleged that Roman Catholic leaders did not wish for high office, even for the Presidency of the United States for one of themselves—they would rather have an accommodating Protestant, so called, in the White House.

The truth of these remarks was exemplified recently on two notable occasions, recorded in the *New York Times* of June 24 and August 4.

The first was the appointment of John Brannigan as Postmaster at Charleroi, Pa. Brannigan was already superintendent of the Macbeth Glass Works at Charleroi and has a salary of several thousand a year. He did not need the post office, but said he must have it. Notwithstanding the protests of clergymen and "all sorts and conditions of people," the President appointed him to the office, "greeted him most cordially"

at the White House, "and said he was glad to see the Roman Catholic man people had been writing him about." At the close of the interview, the President wrote on a card addressed to the Postmaster General: "I wish you would take this case up as soon as possible," and gave it to Brannigan.

The other occasion, which is given in the *Times* of August 4, was the third day's convention of the Catholic Federation of Societies (peculiar title), held in St. Nicholas Church, Atlantic City.

Knowing perfectly well, notwithstanding the peculiarity of the title, the nature and object of this federation, that it is a federation of *all Roman Catholic* societies in the United States, that it is secret, and is presumably headed and organized by the Knights of Columbus, whose avowed object is to dominate this country, overthrow its Constitution and public schools and plant the flag of Pope Pius X on the Capitol at Washington. For was not America discovered by Columbus, and Columbus was a Catholic? An unanswerable proposition. Notwithstanding the President's knowledge of all this, I say, and he is guilty of inexcusable ignorance if he does not know these things, he addressed the following letter to President Minahan of the Convention of the Catholic Federation of Societies:

Oyster Bay, N. Y., July 27, 1903.
My Dear Sir:

I have received your letter and also have spoken personally to Bishop McFaul. I regret greatly that it is out of my power to accept your very kind invitation. I believe most heartily in the work you

are doing in your American [this is the President's word] Federation of Catholic Societies [note that he alters the title considerably], and it would have been a peculiar pleasure to have accepted your invitation. I am well aware of what your society has accomplished for the social betterment, not only of Catholics, but all our people in promoting the unification and naturalization [a month after landing] of our countrymen, and in working for morality and decency, especially in the intimate home relations [hearing confessions and marrying Roman Catholic girls to rich but not over religious Protestant husbands], upon which rest the ultimate well-being of the entire State. (Pity the State.)

Wishing you all success, and congratulating you on what you have done in the past, I am, with great regard sincerely yours,

THEODORE ROOSEVELT.

The thirty pieces of silver was not the bait on this occasion, but the presidency of these United States looms up in the near future, *election* to which is most desirable, and the Catholic vote must be secured, even at the cost of the country's liberties.

Yours truly,

A REPUBLICAN.

New York, August 10.

The Work in the Philippines.

The "Away from Rome Movement" in the Philippines must not be interfered with by the Government at Washington. Aglipay, the Filipino priest who is leading the people to spiritual freedom, is a good man, as worthy of respect as Hendrick, Dougherty, Rooker or Harty, who have been made bishops by Rome

for the Philippines and whose visits to the President with those of Archbishop Farley of this city, and John D. Crimmins, millionaire Catholic Irishman, can have only one purpose—to influence our Government in favor of the Church of Rome in the Philippines. If Governor Taft is not interfered with he will not interfere between the Filipinos and the Romans. Neither the priests nor people want American bishops. The following dispatch speaks for itself:

(Special to the New York *Times*.)

Washington, Aug. 16.—It is known from official advices at the War Department that the policy of ordaining foreign bishops, and especially American bishops, for service in the Philippines will meet with stubborn opposition from the native clergy on the ground. The clergy have already begun to organize their opposition and threaten to take their protest against American bishops to Rome. The Aglipay following who broke off from the Catholic dominating party sympathize with the Filipino clergy, and there may be a union of effort to avert the installing of the foreign bishops.

The clergy are keeping their work secret, and it is expected they will resort to every power at their command to prevent the appointment generally of American bishops. The independent friars, who still control the prerogatives connected with marriage and birth and the revenues attached to their churches, are most strenuous against the foreigners, and are likely to give the most trouble.

This dispatch also was published in the same paper:

Rome, Aug. 16.—The Pope at 5 o'clock this afternoon received at a private audience in his apartment Archbishop Harty, who yesterday was consecrated Archbishop of Manila. He spoke with him at length about the situation in the Philippine

Islands, showing himself fully conversant with the state of affairs there. Pius said the efforts of the clergy toward the pacification of the archipelago and the triumph of Catholicism always would receive the warmest support at Rome. He presented Archbishop Harty a beautiful episcopal pectoral cross.

Let our Government keep its hands off and show no favors to the Romans, and Aglipay and the Filipinos will win their independence of Rome. God has been with every movement that has led the people out of the Roman Church. He will bless this effort of the Filipinos to worship God without popery. A Gallio is the man for the hour in this question.

The Brewer and the Pope's Blessing.

Within the week following the reception of the news of the critical illness of Pope Leo, a number of expressions by ecclesiastics and others upon the character of the sick pontiff, as well as personal reminiscences of interviews with him, appeared in the columns of the *Public Ledger*, of Philadelphia. Among these was the incident related by the most prominent and, probably, the wealthiest brewer of Philadelphia, of an audience granted him by the Pope when in Rome, in 1889, after he had sent him "a gift of a handsome chair, with his monogram and the tiara, the Papal triple crown, graven on the highback." An occasional contributor to the columns of the *CONVERTED CATHOLIC* sent the following brief letter to this brewer of large means (whose name appears on the tax list as the owner of a low variety theater) and who had craved a large blessing from the Pope, while informing him that his parents

were of the denomination of Lutherans.

"In the *Ledger*, of the 7th inst.," says the letter, "I noticed an account of thy interview with Pope Leo, now deceased, of thy gift to him of a very handsome chair, and of thy asking from him a blessing (which was granted) for thyself, thy children, grandchildren, friends and employees.

"I have to remark upon this—omitting any comment upon thy business as a brewer of beer, and as to the results therefrom—whether there can be a propriety in asking for a blessing, whether it be from the Pope, or from Him who is Lord of all, on the business carried on at thy long-held possession, called 'The Lyceum,' on Vine below Eighth street, in Philadelphia. The Book of Books in ten thousand places lays its condemnation upon those sensual entertainments, and the vile, beguiling pictures posted around to allure people to their eternal undoing. Can I be wrong in saying, it is an awful mockery to seek of the Fountain of Light and Purity a blessing upon such a soul-wrecking business?"

JOSIAH W. LEEDS."

Philadelphia, August, 1903."

From Canada:

"THE *CONVERTED CATHOLIC*, monthly, ought to be in the home of every Protestant. I have long felt that in Canada we ought to have a similar paper, weekly, if possible, giving information of Rome's doings to Protestants; and I hope to live to see the day.

"I wish you every success in your noble efforts. I am in mission work—especially among French Roman Catholics—and have ample opportunity to see the darkness and degradation in which the people are kept."

ROME IN SPAIN.

In a previous volume of *THE CONVERTED CATHOLIC* we copied from the *English Churchman* an able review of a book, "Twelve Years in a Monastery," by Joseph McCabe, a priest of the Dominican Order, who had renounced the Roman Catholic faith. That work showed literary talent of a high order, and Mr. McCabe has added to his laurels by other works, such as a book on St. Augustine, and contributions to periodical literature which have placed him in the front rank among the serious writers of the day in England. Hence, an article by Mr. McCabe on the Roman Catholic Church in Spain in the *Contemporary Review* for June has attracted much attention. We give some lengthy extracts from this important article:

Sale of Indulgences.

"Few in England are aware that the Church of Rome continues in Spain, in the twentieth century, the outrageous practice of the sale of indulgences, against which the conscience of Europe protested so vehemently four centuries ago. I say deliberately the 'sale' of indulgences, for the subterfuge by which the Church seeks to evade the charge is hardly less discreditable than the fact. I have two of these precious documents, or bulas, before me. They were bought by a friend in Madrid in the year of grace 1901, and they bear that date. A conspicuous bill in the window of an ordinary booksellers' shop announced that bulas were to be had within, and my friend went in and asked for some. He is clearly not a Spaniard, presumably a heretic; but no questions were asked. For the sum of 75 centimos (nominally 7½d.)—the sum

being stated very conspicuously on the top of the bula—he was handed a much-besealed and imposingly phrased document which promised him a 'plenary indulgence' on the usual conditions. A further 7½d. secured a bula which granted him permission to eat meat on the days of Lent. Both documents talk magniloquently of the Crusades in which Spain took so glorious a part. The Spaniards helped rather by money than by personal service, and the Holy Father rewarded them with these spiritual privileges. Very soon the transaction became uncommonly like a sale. No alms—limosna, as the bula calls your payment—no indulgence; pay your 75 centimos, and the document is handed over in a very business-like way. Moreover, you are told express'y on your bula (though 80 or 90 per cent. of the people who buy them cannot read them) that this 'alms' does not go to the poor but to the promotion of 'the splendor of the Church.' In an unlucky hour the Holy Father tried to extend this lucrative business to Germany; in Spain it continues to our own day, and the Spaniard, vaguely conceiving it to be a unique privilege (as it is) of his country, is inflamed to yet greater attachment to the benignant Roman See.

"Until half a century ago the spoils of this lucrative industry were openly divided between Spain and the Vatican, a 'Commissary-General of Crusades' proceeding each year to open the glorious distribution, with great flourish of trumpets. The Vatican has more important interests at stake to-day. With an eye to its admirers in England and the United States, it refrains from explicit share in the

commerce. The Archbishop of Toledo issues every January a vast number of these bulas, the cost of printing being the merest fraction of a centimo for each. Bishops, priests and booksellers levy their commission for distributing them. The bulk of the proceeds goes to the Archbishop of Toledo; what proportion goes on to Rome one cannot say to-day. But an enormous sum must be derived from this commerce. Clearly, few will refuse 75 centimos for a dispensation from the fast, or for that *ne plus ultra* of spiritual privilege to the ignorant Catholic, a plenary indulgence. One may enjoy the fiesta very liberally, provided one retains 7½d. for a bula. The wealthier Catholics, moreover, give fancy prices for these precious documents. The total revenue must be very considerable.

"A year or two ago a foreign Catholic stumbled upon this practice in Spain, and the horrified, simple Englishman denounced it at once to the Vatican. It took many and ingenious letters to induce the oracle to speak, and in the end came an unsigned message to the effect that any priest would explain to him how there was no 'sale' whatever in the proceeding. The Vatican is perfectly well acquainted with this infamous traffic, and probably makes considerable profit out of it. In any case it is one of the chief and most discreditable sources of revenue to the Spanish Church. Every priest knows how little the 'plenary indulgence' really means—and how much the peasant thinks it means. And poor Spain finds a blessed privilege in the traffic that lit the flame of rebellion in Germany, and that the Church is keenly

intent upon concealing from the educated Romanists of England and the United States."

Bleeding the Poor.

"Education may be neglected; sanitation may be attended to so inadequately that Spain, with all its glories, retains one of the highest death rates in the world; the navy may be committed to the lumber yard; the specter of bankruptcy may show its head above the Pyrenees; but the Church will not abate one centimo of its claim upon the people. The editor of the *Revista Christiana* calculated some years ago that the Church of Spain spent some 29,200,000 pesetas (about \$5,675,000) a year on incense and candles alone. Vast as the sum is when we recollect what Spain spends on education and other secular purposes, it is only a tithe, though a significant tithe, of the economic parasitism of the Church. The peasant who earns three pesetas (about sixty cents) a day, must pay that sum for a mass; even for a simple prayer occupying a minute or two, over a sick child, he has to pay about two or three pesetas, as well-informed residents have told me. According to the census of 1897 there were 72,077 priests, monks, and nuns in the country. Large numbers of these priests have no regular spiritual charge, so disproportionate is their number. They are familiarly known as saltatumbas, for it is their practice to run from place to place where funerals are announced and masses for the dead are to be distributed. Travelers in Madrid hotels find them scanning the artistic death notices in the papers as eagerly as our out-of-works run down the advertisement columns."

Costly Superstitious Relics.

"While money grows scarcer and scarcer, and a score of high public functions are neglected from poverty, the Church clings with pitiful tenacity to its immense treasures, and encourages peasant and noble to add incessantly to them. The wardrobe of the Virgin (or her statue) at Toledo represents an incalculable sum. . . . The Spanish Church continues to hoard up these useless and barbaric treasures in face of an impending national calamity. The people are taught to think that the mother of Christ, whom the Church of Rome is holding up as the ideal woman in England, is a kind of Oriental princess who delights in this barbaric display, and that her delight increases in proportion to the sacrifice involved. Did Queen Christina show the faintest trace of the temper they attribute to the mother of Christ, the third person of the Spanish Trinity (in many of the children's prayers), there would be a revolution to-morrow. Besides these miraculous and other statues and their extravagant wardrobes, there are relics innumerable and fantastic in costly shrines, worn with the costly kisses of millions of worshippers. At Carpio, Luffmann found on exhibition one of those interesting relics of the Virgin (a lock of her hair) which were so common in the Middle Ages; vials of her milk are no longer exhibited, though in one church a picture represents her deftly shooting a stream from her breast into the open mouth of a saint who kneels before her."

A Dying Nation.

"The Church of Spain is totally incapable of giving to the country that

regenerative moral and social impulse that alone can save it from further catastrophes. It is the Church of Rome in its native character, unstimulated by Protestant or Rationalist opposition. Here, where the Church of Rome has had transcendent power for centuries, where, in 1887, no less than 17,548,421 still described themselves as Catholics out of a total of 17,565,632, we have, in truth, the unalloyed religion of Rome. We have a religion that spends its force in securing the observance of forms and ceremonies; that clings to its vast treasures with miserly grasp while the peasantry starve and the national credit sinks lower and lower; that shrugs its shoulders at the impending ruin and continues to babble of Mary and relics and processions; that is utterly destitute of any spring of moral and social inspiration. Its clergy know little more than the peasants do of any value.

Protestant Progress.

"The Romeward movement in England has practically ceased, and England still forges ahead in the forefront of civilization. Protestant Germany and the Protestant United States are her chief companions. Protestant Scandinavia, Denmark, Holland and Switzerland are equally progressive, if less conspicuous. Catholic Austria and Catholic Italy and Catholic Belgium pant and puff in the rear; and far, far behind labors the shrinking figure of Spain, 'the most Catholic nation in the world.'"

The friends who wish to possess and circulate copies of the interesting book, "A Year in St. Margaret's Convent," will confer a favor by sending their orders soon.

A Letter from Peru.

In a recent letter from Peru, a beloved Christian missionary mentions some things that will surprise those who look upon the South American countries in which Rome holds sway, as "Christian" lands. Our brother, who was a guest at Christ's Mission some years ago, says:

Peru and Bolivia are still so dominated by the Church of Rome that there is as yet no religious liberty in either. It appears almost incredible that in countries professing to be civilized a native Protestant cannot worship God according to the dictates of his conscience.

The attitude of Rome toward Protestants is once more attacked in a recent issue of *El Comercio*, the leading paper of Peru. Monseñor Trigoyen affirms that in the nine constitutions which Peru has had Romanism has always been exclusively recognized, sustained and protected by the State; and while Article IV of the political constitution exists, it is impossible to think of placing anti-Catholic sects before the public on an equality with Romanists.

This statement from one of the high ecclesiastical dignitaries of Peru was made before the Anti-alcoholic Congress in Lima, as a justification of the refusal of his Church to co-operate with Protestants and others in a campaign against intemperance.

The liberal delegates—mostly men who have revolted against Roman intolerance and bigotry—pointed out that where the welfare of humanity was concerned, they didn't take the matter of sects into consideration. When, after an exhaustive discussion, the delegates were called upon to vote,

all except Monseñor Trigoyen and two priests, voted for a public recognition of the services that Protestants had rendered to the temperance cause, and that in future the Congress should invite their co-operation.

In the same paper the Archbishop protests before the Government minister against the action of the Director of the Public Charities in Chincha, because a man had been buried in the Catholic cemetery, who had committed suicide.

The secularization of cemeteries is urgently needed. In rural districts native Protestants have to face the difficulty of burying their dead. In a village not fifty miles from Lima, only recently a Protestant had to bury his wife in an open desert because the priest refused to admit her body to the cemetery.

Peru and Bolivia, in the twentieth century, are still without civil marriage for the natives of these countries!

These items illustrate the ways of Rome, and added to these restrictions we have to face the ignorance and superstition of the people and the unremitting persecution of Protestants by the Papal hierarchy in its native dress.

One incident illustrating the ignorance of both priests and people: Our Biblewoman was asked yesterday, while visiting a home, how she could bring herself to persuade women to read the Bible. "The padres have told me," said her interlocutor, "that the Book will only harm those who read it; that the story of Jesus can do us no good; and that the more we know of God, independently of the instruction of the Church, the more wicked we shall become."

Amid the depressing social circumstances and the ignorance of the masses, as in the rapid spread of infidelity, the only hope is in that message of God's revelation to humanity which brings peace with God, true liberty and Christian equality.

The Roman Catholic Church in Italy.

BY ALEXANDER ROBERTSON, D.D.

In these days of Roman Catholic aggression upon what looks like Protestant indifference or worse, a strong book by a strong man on the subject of the Roman Church is welcome indeed. Few men are better qualified to write such a book than Dr. Robertson, of Venice, and he has made good use of his knowledge and of his ability to present that knowledge in excellent form and vigorous manner in this volume.

Dr. Robertson writes for the special benefit of the British and American peoples, now being subject to assault in such great force and by so many agencies by the multitudinous crafty and unscrupulous agents of the Vatican. The author wants us to know the Church, not as it presents itself to us here, but as it appears to the Italians, whose country has been trodden under foot by it for centuries, and who know better than any other people the real facts as to the most powerful organization in existence for enslaving the bodies and souls of men.

Where every chapter is so forcible both in manner and matter, it is not easy to make a selection, but the chapter upon the Roman Church as "The Antithesis of Christianity" is sure to deeply impress any reader. This description is not Dr. Robertson's, however, but that of Dr. Mariano, Professor of Philosophy in the University of Naples, a gentleman "born in the Roman Catholic Church" and "a fervent Catholic from infancy."

Quotations about Ireland given from Mr. McCarthy (a Roman Catholic writer) once more emphasize the oft-repeated truism that what that

country needs is not so much more Home Rule as destruction of Rome Rule.

And the last sentence of this chapter is a prediction uttered by Signor Crispi, "Christianity will kill Roman Catholicism."

We give some extracts from this book, which is full of valuable information, put in an interesting form:

"Students for the priesthood are not educated as we understand education. The Church is afraid of modern research in every department of learning—theology, philosophy, science, history. Mr. Gladstone, writing on *Italy and Her Church* in the *Church Quarterly Review*, for October, 1875, says: 'The Roman Curia aims at nothing so sedulously, prizes nothing so highly, as the total removal of the clergy from the general open atmosphere of human life and thought.' The text-books of the Church are therefore all doctored to suit its own mediæval notions."

"Want of truth-speaking is not peculiar to the Italian priest; it more or less, I believe, characterizes Roman Catholic priests the world over; nor is it found only amongst those in humble positions, it is also found amongst those of all ecclesiastical grades, up to the highest. One is amazed from time to time, at the revelation of deliberate falsehoods uttered, when the interest of their Church is at stake, by Papal ecclesiastics who stand high in rank and high in public esteem in Protestant lands."

"The action of Italy and of other countries in regard to monastic institutions reads England a lesson, and a lesson she ought to lay to heart at the present time, when monks and nuns are multiplying within her borders,

and are laying a fast grip upon her soil. In an illustration in an Italian paper the religious congregations of France are represented as a dense black cloud of crows, which Italy is warding off by means of powder and shot. Her stalwart sons point their loaded rifles at the flock. In England they are received with open arms! The consequence is that splendid sites are bought, and imposing monasteries and nunneries are being raised, where really there ought to stand dwellings for the poor, or for the hard-working men of the city.

"The Papal Church is the enemy of industry. It does not want people to work six days and become great merchants and manufacturers, employing many men, because it dreads the influence that such masters might obtain in the workshop and in the community. They might become the rivals of the priest. Besides the intelligence required to guide a great business concern is incompatible with priestly domination, and must not be allowed to exist."

"The hostility of the Roman Catholic Church to Bible Societies is well known. . . . Since their foundation Popes have vied with each other in the ferocity of the bulls they have fulminated against them. Thus Pius VII, in 1816, denounced them as "pestilences to be arrested by any means possible," and Leo XII, in 1825, as "traps and pitfalls." Pius VIII, in 1830, denounced all the Bibles that issued from their printing presses as "centers of pestiferous infection," and Gregory XVI, in 1844, condemned the societies, and instructed the priests to tear up all the Bibles that they could lay their hands on. The punishment inflicted on any one found with a Diodati Bible

was incarceration in the State prisons for an undefined period. . . .

"The Bible is no weapon in the armory of the Propaganda. In the vast halls of that "Sacred Congregation" no Bible nor portion of a Bible exists for the use of the people. In its colleges students are trained to become missionaries, and their training consists in instruction in the classics, in oriental languages, in philosophy, in theology, and in canon law, but not in the Bible. . . .

"A curious thing happened at the so-called *Œcumical Council*, held in the Vatican in 1869-70, at which the infallibility of the Pope was decreed. Döllinger and Dupanloup, in supporting their arguments against the insen-sate proposal, wished to refer to some passages of Scripture; but no one had a Bible in the whole Council, nor could one be procured for them within the bounds of the Church, so one had to be borrowed from the Protestant chaplain of the Prussian embassy!"

Dr. Robertson describes the *Theologia Moralis* of Alfonso Maria de Liguori, on one page, as "an incitement to sin," and on the next he says: "This system is the *deification of sin*." And Liguori's book is the standard authority on morals in the Roman Church.

And on three fundamental points of evangelical truth this description is justified—as to the true source of salvation; the offering to its people of salvation *in sin*, instead of salvation *from sin*; and the silence of the Church as to regeneration.

The chapter also shows how the Papal Church logically becomes, because of its position on these essentials, a direct incentive to evil; several in-

stances being adduced from history as illustrations.

As the tree, so the fruit. The Papal Church "makes good men bad, and bad men worse. It fetters trade and commerce, agriculture and industry—materially, morally and spiritually it destroys men and nations. The very blackest pages of history have been written by the Papal Church." These strong statements are backed up by equally strong facts, of which it is well that the American people—or such of them as are still awake—should be reminded when men standing in high places in the national government are apparently bowing the knee to the Pope and his agents for reasons best known to themselves.

It is interesting to learn that as far back as 1846 Charles Dickens believed "the dissemination of Catholicity to be the most horrible means of political and social degradation left in the world."

It is gratifying to state that in a few months Dr. Robertson's book has run through two editions. In the third edition, just published, is a facsimile of an autograph letter to the author from the King of Italy, expressing the royal approbation of the volume.

The book can be ordered from this office. Price, post paid, \$2.00.

The Christian in the World.

The Rev. Dr. Thomas O. Lowe, of Tompkinsville, Staten Island, N. Y., recently delivered an address before the Association of Presbyterian and Reformed Pastors of New York City, which we heard with much interest, and which we are glad to say has now been published in pamphlet form, with the title, "The Christian in the World." If our readers will send

stamps to Dr. Lowe for postage, they will receive copies.

Judge Lowe—for he was a lawyer, and a Supreme Court judge before he became a minister—is a most pronounced Conservative in his Biblical and theological views. He believes in the word of God from cover to cover. He believes in the New Birth as essential to the Christian life; the Christian is in the world, but not of it. "What is the world?" he asks. "As a system it has deserted God, and persists in disobeying and defying Him. It crucified His Son and does not repent of it. It has departed from the presence of God and does not like to have Him in its thoughts. At the death of Christ Satan was called 'the prince of this world,' and as 'the god of this world' he is still blinding those who will not believe the Gospel."

The relation of the Christian to the world is set forth by the Word of God:—Ye are dead, buried with Christ, risen with Christ, seated in the heavenlies with Him, and sent into the world as God sent Christ, on a mission with a message. The Christian in the world should not be a pessimist, but he needs to be on his guard, when, as Judge Lowe says, "there is so much form of godliness, but denying the power, Mammon-worship, the belittling of the Written Word and of the Incarnate Word of God, and exultant unbelief."

He concludes that we are living in the time of the "great falling away," which, according to the Apostle, must precede the day of the Lord. "The next thing for this world is 'the great tribulation' and then the reappearing of the Son of Man sitting on the throne of His glory to judge the nations."

POPE PIUS IX AND THE SOUTHERN CONFEDERACY.

BY REV. LEWIS R. FOOTE, D.D., BROOKLYN.

ROMANISM has been a large factor in the world's history for 1,300 years. It rose to its highest pinnacle of place and power perhaps in the 8th century, when it placed the crown upon the head of Charlemagne. Since Reformation days its star has been declining. But it finds in this land of freedom the finest field for the exercise of its peculiar arts, where it is allowed to work untrammeled. A glance at the countries where it has been for centuries in undisputed control is enough to convince an unprejudiced observer of the baleful influence of its power upon human character. By most Americans of good character, by which I mean men and women of standing and repute not belonging to its brotherhood, Romanism is regarded as a menace to our institutions. The principles of the Roman Church are those of an absolute oligarchy, and nothing can be imagined more inharmonious than Rome and a Republic, notwithstanding the fact that one of Tammany's orators has been telling large audiences on Sunday nights in recent years that this Republic was fashioned upon the model of the Roman Catholic Church. Intelligent and patriotic citizens believe that among the influences hostile to the perpetuity of our government the Roman Catholic Church is foremost. And they are justly sensitive when anyone who ought to be alive to that which is for the best welfare of the land shows a disposition to give a larger place of privilege and power as a wholesome influence to such an organization as the Roman Catholic Church. I do not know anything more incongruous than

that one of our prominent citizens, the President of the Evangelical Alliance, should invite Archbishop Corrigan, the highest Roman Catholic prelate of this Empire State, and of this Metropolis, to his house to dine with D. L. Moody. And that at a memorial service to Mr. Moody in the largest lecture hall of this city, this same prominent citizen should state that Mr. Moody had spoken to him words of high praise and appreciation of the Roman Catholic Church and have even given it a place in ascendancy over the Protestant Church. A statement which Mr. Moody's friends utterly repudiate. Low views of evangelical truth must be held when they can be subordinated to Roman Catholic views of truth and methods of procedure.

Theological odium can become rank and bitter. And it is likely to be rank and bitter between Romanism and Protestantism. There is good reason why Protestantism should not love Romanism. There are not two other things more radically opposed to each other. But an American citizen is in duty bound not to be rancorous toward even Romanism. Nothing but judicial fairness and perfect equity should prevail in considering any question which concerns the conduct of the head of Romanism. As Americans we have a right to be jealous of our heritage. It has been secured through long years of wrestling by our fathers with the principles which Romanism represents. And when a hierarch of that Church takes occasion to say in a public hall when speaking on the general

subject of "Reformation or Deformation."

"When in this age of ours revolution walks like a destroying angel among the nations of the earth and breathes death from its nostrils among the peaceful inhabitants thereof; when the rulers upon the thrones are unsafe; when in this very land of liberty, calling itself Protestant, a Booth strikes down the most peaceful of men, the kindly Lincoln, a Guiteau destroys the useful life of a Garfield; when in the end of the nineteenth century and on the dawn of the twentieth century a ruler, chosen by his fellow citizens, is murdered by the hands of the assassin while enjoying the peaceful hospitality of a sovereign State, and hurls a loving wife into the loneliness of widowhood, and when you ask for the reasons that produced it, I bid you turn to Luther and his work to the work styled falsely, 'Reformation,' producing the result of a deformation. Luther is its father, the sixteenth century its cradle, and deformation its protector and high priest."

And in an earlier paragraph he says of Luther a "man whose life was a swinging pendulum between religion and sensuality." When such things are said, it is suitable that "Alpha Sigma" should look carefully into the alleged objectionable procedures of the Pope in connection with our recent insurrection, otherwise known as the Southern Rebellion, and sometimes referred to as the late unpleasantness. There are three phases of the one subject. Did the Pope recognize the Confederacy? Did the Roman Catholic Church connive at or aid in the Assassination of Lincoln? Did the Pope's alleged recognition of the Confederacy

result in the disloyal service of Roman Catholics in the army, and in the desertion of many of them from the ranks?

There is a wide-spread belief among Americans that these questions are all to be answered in the affirmative.

Let us examine these questions as well as we can in the brief time allotted to us.

First, did Pope Pius IX recognize the Southern Confederacy? I think there is ample evidence that he did. What is the evidence? Chiefly letters written over his own signature.

In the first place, October 18, 1862, he wrote a duplicate letter to the Archbishop, of New Orleans, and Archbishop Hughes, of New York, in which he said: "Among the various and most apprehensive cares which weigh on us in these turbulent and perilous times, we are greatly afflicted by the truly lamentable situation in which the Christian people of the United States of America are placed by the destructive civil war broken out among them.

"Wherefore we write you this letter in which we urge you, venerable brother, with all the force and earnestness of our mind, to exhort with your episcopal zeal, your clergy and faithful, to offer up their prayers, and also apply all your study and exertion with the people and their chief rulers to restore forthwith the desired tranquility and peace by which the happiness of both the Christian and the Civil Republic is principally maintained.

"Wherefore, omit nothing you can undertake and accomplish by your wisdom, authority and exertion, as far as compatible with the nature of the holy ministry, to conciliate the minds of the combatants, pacify, reconcile

and bring back the desired tranquility and peace by all those means which are most conducive to the best interest of the people."

George Bancroft, the historian, in his memorial address before Congress, February 12, 1866, p. 34, says: "It was the condition of affairs in Mexico that involved the Pope of Rome in our difficulties so far that he alone among sovereigns recognized the chief of the Confederate States as a president, and his supporters as a people, and in his letters to two great prelates of the Catholic Church, gave counsel, for peace at a time when peace meant the victory of secession."

These letters of the Pope to these Archbishops gave great comfort to Jefferson Davis and to the Southern people. Davis said in his letter to the Pope: "The letters which you have written to the clergy of New Orleans and New York have been communicated to me, and I have read with emotion the deep grief therein expressed for the ruin and devastation caused by the war which is now being waged in the United States against the States and the people which have selected me as their President, and your orders to your clergy to exhort the people to peace and charity. It is for this reason that I feel it my duty to express personally and in the name of the Confederate States our gratitude for such sentiments of Christian good feeling and love, and to assure your Holiness that the people threatened even on their own hearths with the most cruel oppression and terrible carnage, is desirous, now as it has always been, to see the end of this impious war; that we have addressed prayers to heaven for that issue which your Holiness now desires; that we desire

none of our enemies possessions, but that we fight merely to resist the devastations of our country and the shedding of our best blood, and to force them to let us live in peace under the protection of our own institutions, and under our laws, which not only insure to everyone the enjoyment of his temporal rights, but also the free exercise of his religion. I pray your Holiness to accept on the part of myself and the people of the Confederate States our sincere thanks for your efforts in favor of peace. May the Lord preserve the days of your Holiness and keep you under His divine protection.—JEFFERSON DAVIS."

This letter shows clearly enough what Mr. Davis thought of the Pope's letter. President Lincoln did not write a letter of thanks to the Pope for that letter.

But now another step is to be taken by Mr. Davis to get help from the Pope. He sends A. Dudley Mann, a graduate of West Point, a Virginian and a man who, in earlier days, had been intrusted with several diplomatic missions under the United States Government, to the Pope with a letter. Mr. Mann receives an interview with Antonelli, the Cardinal Secretary of State, and in due time, Mr. Mann, as the special envoy from the Confederate States proceeds to the Vatican and is conducted into his court palace, where he has an audience with the Pope of forty minutes' length. Of this interview, Mr. Mann says: "The Pope assured me that he had been so affected by the horrors of the war that he had been led to write the letters to the Archbishops in which he urged them to use all the power they had to terminate hostilities." Mann then assured him that those letters had re-

sulted in his appointment as envoy with the letter he bore from Mr. Davis. This letter of Davis' was translated and read to the Pope. Mr. Mann said he showed his approval of the letter by manner and language; complimented the South on their devotion to their cause, and said he would like to do anything that could be effectively done to aid in putting an end to this most terrible war. Mr. Mann charges that the North tempted the Irish and the Germans into their ranks by large bounties and then placed them in the ranks where they would be killed, and that the sentiment of the Northern pulpit was "Greek fire for the families and cities of the rebels and hell-fire for their chiefs."

After this statement the Pope said, "I will write a letter to President Davis, and of such a character that it may be published for general perusal."

(To be concluded in our next.)

Convent Horrors.

From an English newspaper we take the following summary of the convent horrors in France which have been treated in detail in various articles in this Magazine by our confrère, Father Augustine Baumann, of the Passionist Order, Hoboken, N. J., who is now a teacher and journalist in Paris. In 1898 Father Augustine was at Christ's Mission and delivered several addresses there:

The Tribunal of Tours (France) has found the Convent of Tours "guilty" of the charges of cruelty, inhumanity, and extortion practiced upon the women and children of the Refuge conducted by the nuns, and has sentenced the Reverend Mother Marie Rose, superiorress of the convent, to imprisonment, without the alternative of a fine.

The principal crimes of which the convent has been found guilty were: Forcing young girls and children to make the sign of the cross with their tongues on the dirty floors of out-houses and similar places; the use of sufferers unable to move; imprisonment in damp cellars; floggings; forcing children to eat bread plastered with dung, as punishment for alleged breaches of discipline; smearing the faces of children with dung, as a punishment; cutting off the long hair of grown-up girls, in order to sell it to hairdressers for the profit of the convent, etc.

Some assistant nuns were acquitted, apparently on the ground that their vow of blind obedience rendered them irresponsible beings who were mere slaves in the hands of their superiors. The reverend mother at once lodged an appeal to a higher court, and it is feared that the extreme poverty of the tortured women and girls may give chances of escape to the rich purse of the convent community.

The comments of the French popular press on the scandal are severe in the extreme. Coming so soon after the horrors of the convent at Nancy, this new condemnation will have a deep effect upon French opinion.

As our correspondent in New Jersey says, the same abuses will grow up in the Roman Catholic convents here. The system is the same, the nuns are trained in the same way. They are not Americans. Indeed, large numbers of the nuns who have been driven out of France by the Government have come to this country. A committee of patriotic citizens should take up this subject. Meanwhile we will see what can be done to arouse public sentiment by the publication of the book, "A Year in St. Margaret's Convent," which created so much interest when it appeared in this Magazine.

THE CONVERTED CATHOLIC.

A MONTHLY MAGAZINE.

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KIND WORDS.

It is with some diffidence that the following kind reference to this Magazine is copied from the *English Churchman*, the leading Church of England evangelical paper of London. In the issue of July 30, 1903, it says in its always discriminating literary notices:

"THE CONVERTED CATHOLIC is a number of exceptional interest and wonderfully encouraging. In the midst of so much fulsome adulation of the late Pope, it is quite refreshing to meet with testimony from so many parts of the globe of the movement away from Rome. We trust we may see the same condition of things in this country before long, but we want a James O'Connor. The news from the Philippines is very cheering, and there is another Polish secession from the Roman Catholic Church. Of the latter movement the remark is made 'one good step is to quit Rome; now come to the Saviour.'"

Leaving out the "want of a James O'Connor" in the sentence, we trust the hope of our London contemporary will be realized in the establishment of a work like that of Christ's Mission in England. It is true there are not many Roman Catholics in England—less than 2,000,000, while we have over 10,000,000 here—but priests and people are leav-

ing the Roman Church there (leakage is the term used by the papal agents in describing the movement), and their testimony would be helpful in the deliverance of those who are still in bondage to popery. We heartily thank the *English Churchman* for this kind notice, and we take this occasion to say that it is the best and sweetest evangelical paper that comes to us. The Gospel it preaches is for all Christian believers, and its opposition to Ritualism and Romanism while strong and vigorous, is characterized by a Christian courtesy that wins the respect of its opponents. As far as could be we have kept before us the high standard set by the *English Churchman* in the conduct of this little Magazine. If the work here were adequately supported, we might be able to leave it for a time and help to start a similar work in England.

A Much-Needed Society.

The New York *Evening Post*, a paper that greatly admires and supports President Roosevelt, in its issue of August 17, said the President, in addressing the Holy Name Society—a Roman Catholic anti-profanity league—the previous Sunday at Oyster Bay, "seemed to have misgivings as to his hearers, for he repeatedly assured them that they were not weaklings, and urgently bade them add strength to their characters as they subtracted it from their oaths." In all the world no other people who call themselves Christians would think it necessary to organize an anti-profanity league but Roman Catholics. When a person becomes a Christian he ceases to be profane.